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# The Holy Cross Magazine

Apr.



1949

## Divine Compassion

BY ALAN WHITTEMORE, O.H.C.

### I. THE FACT

*Question:* Does God know all things?

*Answer:* God knows all things, even our most secret thoughts.

It is good to hear the boys and girls in the Young People's Mission shout back the answer in unison, along with the answers to some scores of other theological questions. But the great thing is that, having once learned them as children, they will always remember them. We must remember them, too. We must remember that God knows all things, even our most secret thoughts.

A good way of praying, now and again, is simply to recall that wondrous truth. You can do it now if you wish. You can say to yourself, "God sees my heart. He sees all my thoughts at this moment—my weariness, my discouragement, my confusion, my fears, my loneliness, my very doubts as to His existence," (if doubts there be). It is a great comfort to realize that He knows all that is in your heart at this moment. It is not such a comfort, but it is very salutary, to remember it at other times—at times when your thoughts are conceited, cowardly or

impure. You would like such thoughts to be hidden from everyone. But they are not. For God knows all things, *even our most secret thoughts.*

He knows them, primarily, of course, after a manner that is uniquely and wholly divine. All things are immediately present to the divine mind, without limitations of time and space. God knows all things by one eternal, infinitely rich but simple, or single, act of knowing. Reason tells us this, but there is no use trying to imagine it. You and I can no more imagine what it is like to know things apart from time and space than we can hear without ears.

If, therefore, this were the only manner in which God knows our thoughts, it would not be quite so comforting. That He knows them in their relation to all other truths in the universe—knows them released and set apart from the sting of their inadequacies—so that their very squalor serves only to enrich the significance of reality as a whole (somewhat as incidental discords enrich the over-all majesty of a superb symphony) does not afford us the consolation that can be ours because He also knows our thoughts just as we ourselves know them; with the



THE LAST SUPPER

By Cimabue

(Courtesy of the National Gallery of Art, Washington, D. C.)  
(Kress Collection)

very confusion and constriction that makes them precisely and characteristically ours. The point is that He does so know them. He would not be really omniscient if He did not know, not only our thoughts, but how they appear to us, our thoughts as we know them.

But to know our thoughts as *we* know them is to think them. When we say, for example, that a man knows the thought of Professor Einstein we mean something more than that he has read Einstein's writings. We mean that he has absorbed their full significance, has thought them through just as Einstein has thought them. Having done so (if he can!), the reader may not agree with Einstein's thoughts but he must have thought those thoughts just as Einstein thought them before he is in a position either to agree or disagree.

You cannot know a thought from the outside as you know the lamp-post across the street, for the simple reason that a thought has no "outside." To know a thought you must think it. So, if God knows—as He does—just how the paper before me looks to me. He must see it through my eyes. There is nothing complicated about this idea. Indeed, if you stop to think what you mean when you say that God knows our thoughts (and knows, also, just how they appear to us—knows in what manner we know them)

the truth of what I have said is self-evident like the daylight.

It is obvious, therefore, that in addition to His distinctively divine knowledge, God possesses what we might call a second knowledge. That it is possible for one who is God to possess "at one and the same time" two different modes of knowledge is plain to all Catholics. For we believe that everything with regard at least to the Second Person of the Ever Blessed Trinity. As God He knows after the divine manner. As Man His knowledge is subject to all such limitations as are characteristically human.

Now, I wonder what your reactions have been thus far to the declaration that God thinks our thoughts and sees through our eyes? I wonder what your reactions will be when we go on to say that He suffers that we suffer?

Or, rather, I do not wonder at all. I do not want to set up as a sort of Gallup Poll—who would, these days! But, having taught this doctrine for thirty years in various parts of the country, I think I can be fairly sure of certain reactions.

Some of you are not particularly interested one way or the other.

Some others say, "Why, this is glorious! God has always seemed so far away. If I may believe that He is not far away at all but that He is actually in my heart, all the time, moment by moment, that He knows my poorest bewildered thoughts just as I know them—that He even sees what I see and feels my loneliness, my joys, my pain—why, the thought of such a companionship with Him will be Heaven." Perhaps a little later, the members of this second group will have a further vision. Then they will say, "If God bears the suffering of every human (and not only humans but every other sentient creature as well, even the animals) then the thought of the agony of the world is not quite so intolerable. Even if I still do not completely understand the Problem of Evil (and who, indeed, does understand it?) it will be enough to know that there is not a moment of horror from one end of history to the other but God Himself feels it, just as it is."

I am deeply interested in this second



group, God bless them. It is, for them, primarily, that this article is written. But I am also interested in a third group who say, "Why, I've known that all along. It is great to see it in print, but I have always felt that in some mysterious way our dear Lord shares our sufferings."

From earliest Christian times there have been tens of thousands of people who belong to this third group. One among many evidences is the appeal of the St. Christopher legends. They may or may not have been historically true. Perhaps it was actually revealed to St. Christopher, by a miracle, that our Lord is in every poor little waif that wants to be carried across a stream; and, by a miracle, to St. Martin that He is in every beggar by the way; and to St. Hubert, by a miracle, that He feels the terror of every hunted animal. Historical or not, the real point is that these stories responded to a profound and general craving.

How goes that saying attributed in very early times to Jesus? I never can remember the exact words but they are something like this: "Cleave the tree and you will find Me; lift the stone and there am I." From the first there has been this widespread sense among Christians that the created universe, even in its natural state, is not through with the presence of Christ.

Nor is this third group limited to simple souls. Among them have been many of the best minds of the Church from the early fathers down to the present day. When I showed an article of this same sort to Father Huntington, thirty years ago, he handed it back with the words, "I don't see how anyone could believe otherwise."

But now for the fourth group; and God bless them, too, because the bald statement that God thinks our very thoughts and shares our sufferings has troubled them. "I had understood," they say, "that God, as God, cannot suffer. As for His suffering as man, it is true, of course, that the Lord Jesus underwent sufferings similar to ours, though vastly more terrible in some ways. But it seems a bit grotesque to think that He feels our sufferings too. Besides, isn't He in heaven, now? How can His risen and glorified manhood suffer my present pains?"

Perhaps they will go on to say, "It seems to me that you are breaking down the difference between us and Him. If He is in us already, why do we need redemption?"

To begin with, let me ask this fourth group to note that I have nowhere said that God, as God, shares our experiences; in other words that the "secondary knowledge" I referred to is contained in the divine mind. Nor will I say it, because I do not think it legitimate to do so; though it is only fair to add that many people do think it who are far wiser than I. Again, I have not said that our Lord suffers our own individual sufferings in that particular and distinct manhood which he took in the womb of Mary. I used to think that very thing, despite its mystery; because, for a time I knew no other way of holding this important truth. But there is another way, a way with a great weight of theological authority behind it. It is that God thinks our thoughts and feels our joys and sorrows not in the divine mind nor in the soul of Jesus but in *our* souls; that while we our-



KNEELING ANGEL  
By Giovanni Amadeo

(Courtesy of the National Gallery of Art, Washington, D. C.)  
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selves experience them, moment by moment, we are the organs or instruments through which The Second Person of the Ever-Blessed Trinity experiences them also. I think that, as we proceed, you will get the idea and recognize that, far from contradicting any Catholic dogma, it is already implicit in some of the most fundamental ones. It does not add anything new but simply articulates what the Church has always taught.

Take, for example, this doctrine of the divine omniscience; that God knows all things, even our most secret thoughts. To deny that He knows in what way we know them—to deny, that, in addition to the transcendent, divine knowledge, He also perceives things precisely as we perceive them (“sees through our eyes”) would be to deny that He knows all things. To believe that our thoughts and perceptions in the special disorder and limitations in which they appear to us is our secret even from God—that we are locked up alone with them in the dungeon cell of our hearts—to believe that would be to try to push God out of a part, at least, of His universe.

But if He knows our thoughts precisely as they are, He knows them tinged with emotion. Or, to put it more simply still, since God knows all things, He certainly knows our feelings. And, just as to know a thought, as we know it, is to think it; so to know a feeling is to feel it. You cannot know the feeling of heat and cold without feeling those feelings. If we were to say that God knows our feelings without feeling them, we would be using words without meaning. In a way which we shall consider more and more fully as we proceed, God shares the experience of every sentient creature from the beginning of time. He shares the joys of the Saints in heaven and, by the same token, the pains of the damned.

Let me ask you a question. Where does God's love end? You believe that He loves us so much that, at one time and place, at all events, He endured the pain of crucifixion. But perhaps we should stop there, you think. Surely it is too much to believe that, in order to create and redeem the universe, God would be willing to bear all our ac-

cumulated agony—the agony of all creatures continuing on into hell. But let me remind you that we are speaking of infinite love of love literally without limit—love which gladly accepts one agony after another for the souls He has created—which goes through all the trials and tribulations of history, rejoicing “as a giant to run his course.” Do you think that by that one hour of suffering in Palestine nineteen hundred years ago the capacity of God's love was exhausted, terrible as that agony was? It is “the Lamb slain from the foundation of the world.”

We have been thinking about the doctrine of divine omniscience. Let us turn to another mighty doctrine, that of divine immanence.

What do you mean when you say that God is in everything? How do you conceive of Him as being “in” a human body or “in” a cell of that body or “in” one of the constituent atoms of the cell or “in” one of the electrons of that atom? Certainly He is not in them spatially as a pebble might be in a box.

Perhaps the best way of putting it is that He associates Himself with all of His creatures to the degree of the capacity of each for such association.

That capacity varies all along the line. With the electrical charges which underlie the atom, God unites Himself as the principal of their existence and energy. There is no further way in which they are capable of union or association with God. But man—even in his fallen state—can be and is united with God in a far richer and more intimate way. In His infinite love, God so associates<sup>1</sup> Himself with each created ego so wraps Himself up with it—that what that ego thinks and feels God also experiences in and through that created ego's faculties. A thought, for example, has not a

<sup>1</sup> The great Christian mystics would use a stronger word than “associates.” They would stand four-square behind the following quotation from the English Jesuit, Father R. H. J. Stewart: “We are obliged to preserve the concept of the ‘otherness’ of God from ourselves even though we cannot use it without distorting or at least wrongly stressing it. . . . It is an otherness which not only does not exclude but positively (just because. . . .) is what it is” includes and demands *oneness*—a *oneness* indeed which is actually more real and intimate than what we normally would describe as *identification*.” So, St. Catherine of Genoa says “My me is God.” Yet the next moment she is annihilated with the sense of the infinite chasm between her nothingness and the Fullness of Being, which is God.



side any more than outside. To say that God is immanent in our thoughts can mean nothing less than that He knows them "from within"; i. e., as we ourselves know them.

One clear way of appreciating the Catholic doctrine of divine immanence is by contrast with the two heresies which distort it the one way or the other; namely, Deism and Pantheism.

Deism says that God, in creating the universe out of nothing, created it, so to speak, "at arm's length." At His decree it came into being entirely apart from and outside of Himself; and so constituted that it can continue on of its own accord without further stimulus from Him. In its classic form Deism was rather ridiculous. It detached God so completely from His own creation that He was in the position of a man watching a top he had set spinning on the sidewalk beneath him. The name "Deism," therefore, has fallen into disrepute.

Nevertheless, the grotesque and horrid heresy persists in other forms. Its essential error is the denial of the unspeakably intimate union between the Creator and His creatures. One gets it among a group of present-day German theologians who are so exclusively impressed with the transcendent majesty and holiness of God that they forget the tender love with which He unites Himself with the lowest of His creatures in the very act of creating and sustaining it. One finds the spirit of Deism also in us. There is in each one of us, sinners that we are, who does not try at times, however unwittingly, to push himself off into His remotest heaven. He is unwilling to hide His union from you if you want. But He will never break it. Whatever our present or future experiences of dread, bereavement or bewilderment or shame, our infinitely loving God bears them in His closest companionship within you.

I said that God "*shares*" our experiences. This is a good word for it makes it plain that our experiences are genuinely ours; that, though He is one with us, He is also wholly other. Do not ask me how you can reconcile the two thoughts. No one on earth can; just as not the wisest theologian would pretend to fit together perfectly, the pieces in a jig-saw puzzle, the two

great principles of divine grace and human freedom. Both principles are valid and the Catholic must hold each in its integrity and fullness. So, also, the Catholic must hold, at one and the same time, the truth of divine transcendence and the truth of divine immanence.

The trouble with Deism is that it flings aside the truth of divine immanence. And the trouble with Pantheism is that it flings aside the truth of divine transcendence. It holds to the unity of God and His creation, but it denies His otherness. Indeed, it denies our own very existence as genuine selves, asserting that we are nothing else than so many passing manifestations of deity. And that "deity," says Pantheism, is the impersonal substance of the totality of things. The Pantheist would have us worship the universe. If Deism is horrid, Pantheism is horrible. I shall never forget the first time that I grasped what it meant, years ago, in college. It put me in mind of a monster with a million eyes, a sort of titanic octopus, as big as the universe, ready to devour our very selves.

The Catholic Religion is strong indeed but infinitely tender. It combines the truths of divine transcendence and immanence. Though God perceives and thinks and feels all that we ourselves experience, He does so in and through *us* and without crushing our individuality or impairing our freedom to choose.

Omniscience, immanence and, now, let us think of the Church's doctrine of creation; with regard to which let me first remind you of the statement of Catholic truth above, that God in His love unites Himself with His creatures in creating them. The truth of the matter is that, in all probability, if God is to create at all He cannot do otherwise than enter into such union. For God cannot, as Professor Hall tells us, do that "which would be contradictory or absurd; e. g., to make a fact not a fact, or to draw a shorter line between two points than a straight one."<sup>2</sup> Since I shall refer again to this matter in Part II (with reference to St. Thomas), I shall simply remind you here that God is the maker of all things

<sup>2</sup> F. J. Hall, *Theological Outlines*, Vol. I, p. 109.

"visible and invisible," which includes your thoughts and your precise manner of thinking them, and ask you if it is likely that He who makes them—fashions them in and through your faculties—is unaware of precisely what they are, not only from the viewpoint of the divine knowledge, properly so-called, but also as they appear to you.

True, God lends us the power to make or pursue good or evil thoughts much as we will. But in so doing He does not and cannot divest Himself of the ultimate creative power involved. Indeed, the most horrible feature of sin, whether in outward act or in thought, is that we turn God's own power against Him, just as a baby can strike with its fist the breast that feeds him; and not only that, but we drag God with us (as He in His infinite love and humility allows us to do as the price of enabling our freedom to think and act as we will) through the mire of our sinful acts and imaginings.

God knows all things, even our most secret thoughts; and knows them just as we know them. He is within you, at this moment. He is one with your very self, whether you realize it or not, whether you believe it or not. You could not shake Him off if you would, though you can indeed turn your thoughts from the knowledge of that unbreakable companionship. From every point of approach we come back to the same goal; whether we think of God as knowing all things, being united with all things, or creating, sustaining and acting through all things.

But the plainest testimony of all is afforded by your own heart. What would you do if you yourself were infinite love, possessed of absolute power? In that case, would you not contrive the universe just as God has contrived it? Would you not want to unite yourself with the least of your sentient creatures so as to share its joy and pain to the full?

Theologians delight to tell us that one drop of our Saviour's Blood, willingly out-poured, would have been enough to redeem the world. But did that satisfy even the human heart of Christ? That sacred heart poured itself out to the uttermost for us sinners. But it was true not only of Jesus but of countless of His Saints that they have

wanted to share to the full the life and circumstances of the souls committed to their charge—were the latter slaves or convicts or lepers.

We do not have to turn to the Kingdom of Heaven, however. Our poor hearts, even in the state of fallen nature, tell the same story. What husband in love with his wife would not bear with her each of her pangs, even if he could not by so doing alleviate them? Indeed, he does share them so far as our limited powers of sympathy ("suffering with") enable him. By the analogies of suffering as he himself may have undergone he strives to feel her peculiar agony. But analogies are not enough. The father and mother watching their little boy writhe in pain would give anything to bear in and with him each separate and special stab.

I read of the following incident during the war. An American bomber was hit and crippled just as it turned home toward England after a raid. The crew of eleven men parachuted to safety—all but two. One of the latter was a young gunner so clamped by a broken part that he could not move or be moved, though he kept crying for help. Just before the ninth man leaped from the plane he looked back and saw a husky sergeant sitting and holding the youngster's hand in his big paw, trying to comfort him. The last words the ninth man heard before he jumped were, "Don't worry, Bud. You and me's going to make this landing together." So far as I know the sergeant was not even baptized. But his heart was close to God's heart—so close that one can hear the great heart of God throbbing through the sergeant's.

Some day, if not in this world then in the next, by the grace which was won for us on Calvary, our eyes will be opened to the truth. "Then shall I know even as also I am known." We shall know that, all along, our infinitely loving God has been in our hearts and in the hearts of all men, sharing our experiences to the full, even when we were least aware of it. God says to you now, if you will listen, "I'll stick right with you here in your little plane, regardless of what happens—even if you crash."

Next month, in Part II, we shall find that



is doctrine of the divine indwelling, which we have drawn direct from the axioms of Christian Theology, fits simply and harmoniously with all the residue of the Catholic faith, including the great dogmas of the Incarnation and Redemption. It can be expressed in a way at which no one could cavil and we shall give abundant quotations from Catholic Theologians to corroborate it.

## EASTER AT HOLY CROSS

*"The Lord is risen, alleluia."*

SUCH is the happy greeting with which the caller awakes us at Holy Cross at 5:25 Easter morning. He knocks at each door, opens it slightly, but does not enter the cell. That call is the opening antiphon to our day of praise.

"He is risen indeed, Alleluia" we reply, and at once begin to prepare ourselves for the festive joys. First, of course, we must take a few minutes for our personal morning devotions, making the act of dedication required by Rule, and thanking our Risen Lord for His protecting care.

As the clock nears 5:55 the Fathers and Brothers in their clean white habits stream to the chapel, kneel for a moment before the Blessed Sacrament and once more offer themselves to our Risen Lord. For this we use the prayer known as "Suscipe," but in its English form. "Take, O Lord, and receive the oblation of my whole self" is the opening of that daily oblation.

At 6:00 the tower bell peals forth its clarion notes while we in chapel repeat the ancient antiphon, "O Queen of Heaven, be joyful, Alleluia." We join with our Lord's Mother our song in praise of His glorious resurrection.

Since we have recited Matins the night before, the first office to be sung by choir is Lauds, with its antiphons and psalms, its hymns and canticles. By this time the sun is up, and we join with all nature, as well as with Angels and Saints, in praising the Lord of Heaven. "This is the day which the Lord hath made. We will rejoice and be glad in it."

Prime follows at once, as soon as the candles on the high altar have been extinguished. These candles, incidentally are

Meanwhile, since God the Son, the God-Man Jesus, and the Word who unites Himself to every creature are but different titles of the same divine Person, you can say with all possible assurance, "In some mysterious way but really and truly, our dear Lord sees through my eyes, hears through my ears, feels all my joys and sorrows just as I feel them."

kindled for Lauds and Vespers, and the Sung Mass. With them there is lighted also the large paschal candle between Easter and Ascension Day.

Prime is really a brief form of morning prayer, and gets its name, not because the first office to be prayed in choir each day, but because offered at approximately the first hour. In olden days when our noon was the sixth hour, that would set Prime at about 7 in the modern way of counting.

Then follow the celebrations of the Mass. For Easter and Christmas every member of O.H.C. *must* be at home in one of our monasteries, and naturally each Priest wishes to offer the Holy Mysteries on this, the Queen of Feasts. At Holy Cross we have room and equipment for only ten chapels. The thrill, the glory of those quiet early services must be felt rather than described: Priests in festive vestments with server at an immaculate altar; two new candles burning brightly; the cheery little bells sounding at intervals to announce the Sanctus or the Consecration; and the hush of subdued prayer.

Then comes breakfast in the refectory. Fruit, cereal, coffee, milk, and on this day colored hard-boiled eggs. These last are a traditional Easter treat at Holy Cross, probably one of the few survivals of the robust German family menus of early days in New York.

We try to have no housework on Sundays except what is essential. But certainly beds have to be made, cells dusted and dishes washed. These items are necessary. Long practice has made us all experts, so this part of the routine is quickly finished.

Our daily chapter assemblies at 8:25,

which is really just a short business session, with prayer.

Terce we sing in chapel at 8:45. It, like Sext and None, is a short office, but makes an excellent spiritual appetizer for the Solemn Mass immediately after. Plainsong settings we are required to use by the provision of our Rule, but usually we do have also a hymn between the Epistle and Gospel, and after the Sermon.

The glorious strains of "Missa Paschalis" may sound easy to some chance guest, for he does not know the numerous practices we have held to make certain of rhythm and pitch. All these details are forgotten, however, as our prayer and triumph song arises with the incense, and the glad alleluias match the gleaming sanctuary with its stately ceremonial. For many, many years it has been the tradition that on Easter and Christmas the Superior preaches. This is a custom not covered by rule, yet so strong that it has almost the force of law. Father Founder started the custom, and who are we to break it?

Then, and only then do we have about an hour and a half to ourselves. When the

Community Mass is over and the tapers extinguished, some may remain in chapel for prayer. The novices are busy setting everything to rights. This is accomplished with quietness and an expedition which comes from long practice. Soon all is perfect still, and one can meditate on the Psalmist's prophecy, "Sorrow may endure for a night, but joy cometh in the morning" while the paschal candle burns significantly, and the amber lamp flickers its signal that the Lord is here. He is not dead. He lives, and lives with us.

We gather for our intercessions again for a quarter hour just before noon. We pray for you, dear Reader, as well as for ourselves. We thank God for the joy, the hope of the Resurrection. Friends, relatives, benefactors are remembered; the sick and those who sleep in Jesus. For all these we ask peace and joy.

Once again the big tower bell rings "Regina Coeli" out over the Hudson and the distant hills at sunlit noon. We change the office known as Sext, and kneel for examination of conscience to tell God of our weakness and to pray for forgiveness as well as to thank Him for every victory won. Just a few minutes will suffice for this, for we must not grow too introspective. None follows at once.

When the bell announces dinner we are in line up in the downstairs hall, the novice nearest the refectory door. All the Professes are ranged according to the time of their admission to the community. When the Superior gives the signal, which is after all are in line, we move into the refectory and take our places, also according to rank. The Fathers and Brothers O.H.C. sit on the left of the Superior. On his right are the Assistant Superior, the Guest Master and guests.

Before sitting, grace is said. A great deal like this calls for a festal dinner: soup, entree, dessert, black coffee. The lector from the pulpit reads a psalm. When he finishes all rise. He recites the verse: "Blessed Thou, O Lord, have mercy upon us," to which we respond, "Thanks be to God." The Superior opens conversation, which by Rule is allowed on Sundays and greater



THE CAMPANILE IN EARLY SPRING



feasts, possibly by some facetious remark about the weather, after which the brethren talk among themselves. Some new book may arouse general discussion. One of us may have heard a first class yarn about an Irishman and a Chinaman failing to understand one another. Not infrequently theology in some of its finer points is aired. It is a happy meal, sane, manly, edifying, quite living up to the motto painted on the pulpit, "Cibum melior cibo" (Food which is better than food.)

When all have finished eating, the Superior raps for silence. We rise, thank God for our repast, and file to the Chapel as we repeat Psalms 148-149-150. Before the high altar we kneel and offer the aspirations of "Anima Christi" in unison.

Free-time is ours then till Vespers. Some like to rest, some to write letters. Others obtain permission to "take the air," or to visit our neighbors. Still others just want to read. Whatever it is, no one dreams of loafing. Life for us is too short for that.

Solemn Vespers and Benediction with full choir is nothing short of magnificent. Without haste, yet without loitering the Psalms are chanted antiphonally. That stirring hymn "The Lamb's high banquet we wait" condenses into a few stanzas the quintessence of our Paschal praise. Magnificat with the rising incense lifts us to that heavenly altar where stands "the Lamb, 's it had been slain." And at Benediction when the chapel lights are dimmed, we kneel before our Saviour, perfect God, perfect Man, glorified, yet abiding with us under sacramental veils.

The half hour of mental prayer following this corporate act of worship enables us to continue that worship individually. After the Solemn Mass in the morning we had the same privilege. By this means we appropriate to ourselves the grace which our Lord so fully bestows, grace to help our weakness. Once more we can bind unto ourselves the power of the Holy Trinity.

Supper follows the ringing of the big tower bell for the "Regina Coeli." It is a light meal, with reading from the pulpit of a Psalm, and from some edifying book.



When the meal is finished we rise to return thanks for God's bounty, and once more march to chapel for our visit to the Blessed Sacrament, reciting festival psalms on the way.

After dish-washing and table-setting, we are free till Compline. A few may take opportunity to write letters, or to read some book his Lenten duties have crowded out. Some, but especially the Novices in their Common Room, may play games. Others may wish simply to chat with their brethren. As most of us are well worn out by our weeks of strenuous preaching and other Lenten activities, we are quite content to relax quietly.

Compline comes at 8:30 to round out our day. "Into Thy hands O Lord, I commend my spirit." Thus with holy chant we complete our cycle of prayer and praise, and the Great Silence falls around us. This last is a time precious to all Religious, for even in the hours of sleep we enter the "cloud of the unknowing." None but the sick and the brother waiting upon them are ever dispensed from the all-night silence. Heaven is nearest then.

The Night Office, or Matins, comes right after Compline and the Examen of Conscience. And then we go to rest. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all."

# Prayer and the Beatitudes

BY ISABEL S. DANAY

*Blessed are They Which are Persecuted for Righteousness Sake: For Theirs is the Kingdom of Heaven.*

## VIII

**T**HIS is the final beatitude. Our Lord stated both parts of it in the present tense, as He also did in the first. The first beatitude was the step by which we entered the Kingdom. As the moment of entering, we became capable of realizing a particular qualitative state of being in our relationship to God. This final beatitude draws us into the enjoyment of the Kingdom.

Those of the multitude who had not perceived the inward meaning of our Lord's preceding words could only take this beatitude with casual value. Perhaps there were some there who heard Him say those words, as there are some who hear them now, who felt them to be approval of themselves. These people look upon themselves with such smugness and satisfaction, that it is not possible for our Lord to do anything for them as long as they so remain. These people hear only what they desire and doubtless they heard only, "Blessed are they which are persecuted . . ." and no more. The Jews to whom our Lord spoke had been persecuted for many ears, and they had borne many tribulations. However, too many of them were prone to forget that they were persecuted and bore trials because they were themselves responsible for these trials and hardships. They deviated from the laws and commandments given them by God, as a consequence they suffered. Of course many innocent people suffered along with the guilty. God would have us realize our social responsibility, and every act that we perform has its consequences, not only for us, but for our fellow man. We are all bound together by our common root of humanity—and we are bound to our Lord and He to us through His humanity. Through the Incarnation God made

possible for our lives to be raised to the level for which they were intended.

Our state of blessedness is conditioned by our response to the words spoken by the Eternal Word. If we have pride in our virtue, we possess no real virtue. Our Lord's condemnation of the Pharisees was not condemnation of the Pharisee ideal, but condemnation of the self satisfaction that some of the Pharisees took in observing to minutest detail the outward ceremonial of the elaborate system of their religion. These Pharisees had no humility, mercy, peace, purity, or hungering and thirsting after the righteousness of God. It was not possible for them to be persecuted for righteousness sake, for there was no righteousness in them. There was only an appearance of righteousness in the Pharisees about whom our Lord so spoke. As the Reality of righteousness did not exist in them they could not be persecuted for the sake of true righteousness, and the Kingdom of Heaven could not be theirs, simply because they did not know the Kingdom when they saw it.

They are blessed who are persecuted for righteousness sake when the glance of those persons has been fixed so irrevocably upon God that He so lives in them. They are blessed when petty annoyances no longer cause the soul turmoil, when gossip and scandal no longer cause unhappiness or even thoughts of bitterness, and when time and thought are not wasted upon such things—then is the soul truly blessed. In the Person of our Lord we see One Who is truly blessed, and Who was persecuted for righteousness sake. As we gaze upon our Lord thus are we able to behold the blessedness of God.

We see in Him the supreme Good beyond all other good. Our minds become dizzy and confused when we try to contemplate the vastness of God—His greatness and His Glory. Yet this very vastness is the solidity in which we would anchor our littleness and our mutability. Von Hügel, that great spir-



tual writer, calls these attributes of which we now speak, the otherness of God as distinct from ourselves. It is in this very otherness of God that we place our hopes, for this otherness has been bridged through the Incarnation. Our Lord has said, "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." Our Lord is telling us that it is only through Him that we shall be able to attain the Beatific Vision. At the same time God is telling us (through the Incarnation) that it is only possible for us to come to Him through His Son, whom we know as Jesus Christ, Son of God.

Our Lord was persecuted for the sake of righteousness all of His life. Satan placed doubt in the mind of St. Joseph even before His birth. This was doubt as to Who He was when He lay deep within the womb of the Blessed Virgin Mary, the betrothed of St. Joseph. He was persecuted at the time of His birth, for in all the world there was no room for Him except in a rude cave where animals were stabled. Herod persecuted Him which ended in the slaying of the Holy Innocents. Before His ministry began Satan persecuted Him in the wilderness as he tempted Him. To the very end of His life our Lord was persecuted, not only by Satan, but by those who had yielded to Satan through sin. Evil persecuted the supreme Righteousness. Our Lord was and is blessed in that He possessed the Kingdom completely. Evil never prevailed. Our Lord suffered the terrible consequences of sin and evil, but He suffered joyfully and willingly in order to redeem us from the clutches of evil. By and through His Love He conquered evil and triumphed over sin. It is as we live our lives in His Life, and as He is

able to live in us that our Lord's redemption becomes an actuality.

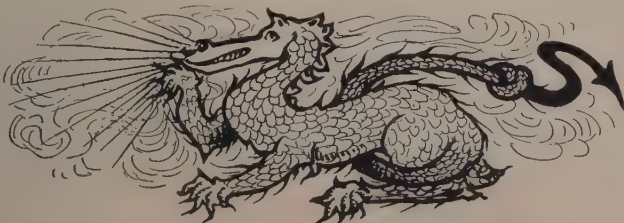
We are blessed when we are persecuted for righteousness sake, or for the sake of our Lord and all that He exemplifies, for when we are so persecuted we become one with Him. We become united to Him, and not only united to Him in His suffering and His passion, but also united to Him in His resurrection and ascension.

This persecution for righteousness sake does a great deal for the purification of our souls. This is an element that Satan left out of his calculations. God can and does use all things to His Glory and the persecution by evil against us is turned by God (with the consent of our wills) into making us fit to enjoy His Presence. In our life of prayer this is the final step that ushers us into the Kingdom. Our eyes not only see the crucified Christ and our unity with Him, but also the risen, glorified Christ and our sharing in His risen, glorified Life.

This sharing in the Life of our Lord consists in praying with Him for those who persecute us, for as they persecute us they also persecute Him. With Him we must be able to say, "Father, forgive them; for they know not what they do." And, we must desire the forgiveness of our persecutors to the extent that we are willing to suffer with them as they climb their hills to their calvaries.

If we have climbed the ladder of prayer as exemplified by the beatitudes at this final step we shall enter into a deeper union with God. We shall be able to look at things as they truly are in themselves, and evaluate them from the standpoint of God. As He entered into the world in order to insure us the Kingdom so must we leave ourselves and find life in Him in order to enjoy the mansions of the Heavenly City.

[This concludes this series of articles]



# "At the Rising of the Sun..."

BY McVEIGH HARRISON, O.H.C.

**O**F course, Easter is the Queen Feast! Dear as Christmas is to us, there are always the red holly berries suggesting Calvary. But on the Resurrection Morning, the eternal victory was won over all our foes. Instead of the Vagabond Babe in the bleak cow-cave, we have here the Springtime of Jesus' worldwide Kingship, and of our consummate, eternal salvation.

Look at Easter in detail. First of all and above all, the Resurrection proved the Deity of Christ. Jesus declared (S. Matt. XI: 27; S. Lk. X: 22) that there was an intimacy between himself and His Father so incomparably close that it was possible only in the Godhead. And furthermore, when He said in calling for the ass's colt, "The Lord hath need of him," He certainly meant that He was God. Then, to prove His claim, the only sign He would give was that He would rise on the third day (S. Matt. XII: 39f; S. Mk. VIII: 31). That the Apostles understood Easter to signify His Godhead was betokened by St. Thomas adoring Him as his Lord and God. Consequently, the Cross was no longer a cursed gibbet on which their dearest hopes had been nailed along with their Beloved. It was now the Holocaust of the God-man. In the New Testament nothing is so extraordinary as the facility with which those early Christians recognized the Godhead of the Crucified. He was "the great God and our Saviour Jesus Christ;" "God was in Christ reconciling the world unto Himself." And we are "the Church of the living God which He purchased with His Blood." Thus did Easter turn the gibbet of a criminal slave into an irrefragable proof to all sinners and sufferers that God had, by dying for them, disclosed His Infinite Love for them. Furthermore, Jesus now at last, as their Risen Lord, could reveal the Trinity—to be preached throughout the world (S. Matt. XXVIII: 19)—into Whose Name, or Being, the whole race should be baptized. Thus did the Easter Saviour show how eagerly the Triune

God raises even the newly baptized to His very Heart.

Second only to this priceless value of Easter, is the Flood of glorious Radiance cast by the Risen Son of Man on the Life after death. For He alone has passed clear through death and resurrection. He has brought "immortality to light." He has shown us what Eternal Life is like, and in so doing has taken away that strangeness about which would otherwise oppress us. (Our alien feeling about it is due to our mistaken assumption that everything will be changed by our passing through these portieres of death). But the glorious Conqueror of death proves the contrary. For what could be more simple and like His old Self than the way He called to the heart-broken Magdalene at the tomb, "Mary!" in His same old familiar tones. And there on the lakeside, when the Apostles had fished fruitlessly all night and were frightfully hungry, behold Him frying for them a nice mess of hot fish. It must have reminded them of what the wife did at home. So there is no chasm between this world and that over there. Everything that is good in our doings here will fit us to sing just as lustily, if more tunefully, in the Church of the New Jerusalem, those praises of the dear God which we have learned in the Church below.

Yet another main reason is there for the regal splendour of Easter. Our Lord's Resurrection is the complete assurance of *ours*. His is the "first-fruits" and *ours* the 'crop'. For He "shall fashion anew the body of our humiliation, that it may be conformed to the Body of His Glory (Phil. III: 20). But our generation has so grossly misused "Brother Body" that it has largely come to despise him. And then there is a special animus against our resurrection on the part of theosophists, because if our spirits are to have these bodies only for all eternity, reincarnation is impossible. Accordingly, you must be prepared to show convincingly the very genuine values of our resurrection.



only by it can we be whole people, for our bodies are essential to our personalities.

We know by experience how they and our spirits interact. If father says to ten-year-old Johnny at his meal: "Son, when you finish, I shall take you to the circus," Johnny's digestive operation stops instantly. And when you devotionally kneel, stand, bow and cross, your spirit somehow increases in reverence and love. Thus we are not, as the Greeks thought, careless spirits which accidentally got imprisoned in bodies just for their lifetime. They are the humbler, but equally immortal, complement of our souls, as to constitute our personal completeness. And by a redundancy of glory overflowing our spirit, our bodies will possess

some of the radiance which gave our Lord's Risen Manhood its splendour above the mid-day sun. No doubt also they will have in full measure and forever that mainly physical devotional fervour which in this life is so sweet and so sporadic.

In fine, we are ever anew, even daily, receiving the full blessing of Easter. As the Church is the extension of the Incarnation, so is the Holy Communion the extension of the Resurrection. For it is the Risen Christ Who therein gives Himself to us with all the multiple graces of Easter. Listen to that divine Paschal Lamb (S: Jn. VI: 52): "He that eateth My Flesh and drinketh My Blood hath eternal life; and I will raise him up at the last day."



HOLY CROSS—THE HIGH ALTAR

# The Quest for God

BY FREDERICK WARD KATES

*Now set your heart and your soul to seek the Lord your God. . . —I Chronicles 22:19.*

*Oh that I knew where I might find him!*  
—Job 23:3.

**R**INGING down the centuries comes the wistful cry of Job: "Oh that I knew where I might find him!" It is the heart-wrung plaint of man in every age, and not least our own.

But before we can expect to find God, we must give an honest answer to a question upon which the success of our quest depends: Do we really want to find God? Since God is ever seeking for us, like a shepherd a lost sheep, we shall surely be found by Him unless we are evading Him and hiding from Him. So when we confront and are confronted by this question, Do we really want to find God? we must be strictly honest in our answer, for the nature of God guarantees that He will find us and that we shall find Him, if such is sincerely our desire.

If, after careful thought, we have decided that we really want to find God and are willing to pay the price—the surrender of our cherished sins and our easy moral compromises—in order to obtain the coveted prize, then we must face up to the ways, and there are many of them, in which we may be, right now, hiding from God.

Are we hiding from God in refusing to repent, in refusing to change our way of life? Are we still determined that God shall not have His way with us and in us? Are we hiding from God in refusing to yield ourselves to Him utterly, because we are afraid, or in fact are very sure, that He will ask us to become more than we dare to be?

Again, are we hiding from God in our intellectual quests? Our age, from the religious point of view, is remarkable and eminently to be praised for the sincerity of its intellectual eagerness and spirit of inquiry; but let us not forget that this very intellectual quest can easily become "a spiritual dug-out in which the soul can hide from God."

It is frightfully easy, when our courage is not quite equal to making complete surrender to God's way of life, to say that intellectual doubts and difficulties stand in the way. The difficulties in the way of a man who would find God are very seldom intellectual, we have found. More often it is some impurity, some sin, some callousness of soul, that is the blind spot. It's a lame alibi to claim that intellectual doubts obstruct our progress in the quest for God when the problem is, more than likely, a moral one.

Are we hiding from God in service to men? Some men have found God through service to their fellows; but service may also be a shelter in which the soul hides from God.

Service can be, and for many people is an escape from getting the first thing right—one's own personal relationship with God. We can dodge getting this matter straightened out by keeping ourselves perpetually busy running God's errands. But the proper order is: first the Father's arms, then the Father's errands; first the resolution of our own moral conflicts, then service to a needy and aching world; first our own sins, then our brother's needs; first the bearing in our own eye before we attempt to clean the smut from our brother's.

And are we hiding from God in our familiarity with religion? It is very possible you must know, to become so inoculated with small doses of religion that one can become immune to the real thing.

And I hope that none of us is numbered with those folk who are hiding from God in misusing religion as a means of evading and escaping reality, when religion is the supreme way of discovering Reality.

There is a kind of spurious religion to which many people fly to escape the challenges, the facts, the realities, of life. It is one of religion's, and Christianity's in particular, most deadly enemies. Such *ersatz* religion is not true religion, nor does it bear any faintest resemblance to authentic Christianity. I



a drug, an anesthetic, a species of dope, a subtle means of hiding from God used by many who would have us believe they have and Him.

Religion is neither dope nor insurance against hard blows of cruel fortune nor escape from reality. If it were insurance against those hard things and harsh facts that try our spirits in life, the churches would be crowded to overflowing, like the moving-picture theatres which are contemporary man's shrines of escapism. "The man who has found God has not insured himself against calamity," some man who knows that religion is has said. "But he has found one who will show him how to turn calamity into triumph. He will not escape the storms of life. But he will wear them as a crown." Religion is conquest and victory, because it places man in touch with such amazing resources of power that whatever happens to him nothing can conquer his spirit.

We have listed some of the ways in which men hide from God, all ready snares against which we need to be warned. Now we would suggest three steps to follow in setting out on the search to find God.

The first is: start at the furthest point you have already reached. By this I mean look back to that hour in your life when you felt yourself nearest God. On that day you perhaps arrived further than you deem. Look back and see what brought you to that height. Was it danger, or beauty, or joy, or death, or duty? Examine now that hour or that hour where then you discovered God. "Definitely and humbly try to feel yourself once again upon that pinnacle of past experience, strive to recapture and make permanent the assurance and the connection vouchsafed in that instant, and then, thus equipped, enter boldly this very hour upon further search for the God-Father your fleeting vision once revealed." So counsels Winifred Kirkland, herself one who had to learn how one finds God.

The second step is: practice imaginative faith. At one time, or perhaps several, you have been close to God and He has been near you. Believe that God is with you right now, as close as the air you breathe, as near, and as available. To find God, we must practice



CHRISTUS VICTOR

the presence of God by acts of imaginative faith.

Joseph Joubert tells us that imagination is "the eye of the soul." Certain it is that who lacks this endowment walks through life with his vision dim where it should be most keen and suffers a serious handicap in his quest for God. But imagination, the divine gift without which all others are valueless and with which all others are quite needless, must be coupled with deep knowledge to be truly "the eye of the soul." Imagination is in truth the spirit's wings; it is one of man's surest avenues of approach to God; it is the faculty by which we may apprehend that which we cannot comprehend. When it is joined with learning and wisdom, man's mind penetrates into those regions of knowledge and perception which lie hidden from most men's view. But do not think of imagination as the faculty by which we may conjure up something that has no reality in existence—like ogres and witches. It is the faculty, and pre-eminently so, by which we may apprehend a reality (like God, the Supreme Reality) which cannot be seen or tasted or touched or smelled or heard. Im-

agination rightly used is in all truth "the eye of the soul."

Conviction of the reality of God is not reached by argument, however cogent and compelling our metaphysics may be. Knowledge of spiritual reality, unconquerable certainty of God, living communion with the Eternal—these are reached through experience. And to have experience we must make a venture of faith involving the heart and mind and soul; a venture of faith which may for us begin in, and be constantly strengthened by, the divine faculty of imagination, which is in its own sphere as reputable and reliable as sight.

The second step then in finding God and enjoying God is this: to use one's imagination as the doorway into a living faith and to walk by means of it into an awareness of the reality and then the love of the Father-God.

The third step we would suggest in setting out on the soul's high quest of finding

God is: consecrate your imagination to meeting Jesus new. This is important, for day the familiarity of Jesus buries Him more effectively than did the slab of stone which was used to block the sepulcher door. Read the Gospels as if you had never read them before, as if you had never heard the personality they depict. Read with eyes from which the mists have been removed. Yes, do this and before you know it you will find yourself worshipping Him. And know for sure, faithful pilgrim, that he who worships God will find Him. He will have no need of star or angel for a guide. Humble love keeps the door of Heaven, and who worships God in wholeness of heart and total sincerity of spirit will find God waiting to welcome him.

And remember in your quest that the words of Hans Denck are true: "Apart from God no one can either seek or find God, for he who seeks God has already in truth found Him."



THE SUPPER AT EMMAUS  
By Velasquez

(Courtesy of the Metropolitan Museum of Art)



# An Easter Sermon

BY ST. AUGUSTINE

I HAVE remembered my promise. I told the newly baptized that I was going to preach a sermon telling about the Sacrament of the Lord's Table which you are going to witness again after your first communion last night. You are aware of what you received then and are soon to receive a second time and what you ought to receive daily. That bread which you see on the altar after consecration by the word of God will be the Body of Christ. The cup (I really should say, what that cup contains) after consecration by the word of God will be the Blood of Christ. This is the way the Lord Christ has willed to convey His Body to us as well as His Blood which He shed for the remission of our sins. If you make a good communion you are what you receive, for the Apostle Paul says: 'We who are many are one bread, one body.' That is how he explains the Sacrament of the Lord's Table. You see in the bread a parallel of the way you should love Christian unity. Is the bread made from one grain? No. Were there not many grains of wheat? Before they were made into bread they were individual. They were ground up and mixed with water, for unless there is grinding and wetting the grains of wheat will not take the form of bread. By analogy you have been ground together by the humiliation of the Lenten fast and the Rite of Exorcism. Now let us consider Baptism by water. You have been sprinkled as it were to take the form of bread, but you cannot have bread without baking. What corresponds to the fire? It is the anointing with Holy Oil. The oil is truly our fire: it is the Sacrament of the Holy Spirit.

When the Acts of the Apostles is read loud notice how it begins: 'To-day we begin the book which is called the Acts of the Apostles.' If you want to profit by this you know how. When you come to church you leave behind your foolish ideas and pay strict attention to the Scriptures. You are our Scriptures. Now bear this in mind, because

at Pentecost the Holy Spirit will come in this way—tongues of flames. He inspires in us the love whereby we should burn in God, despising the world, our chaff is burned and our hearts are purged like gold. After the washing by water, the Holy Spirit comes by fire and we are formed as bread which is the Body of Christ. Our unity is signified this way.

Let us go through the Liturgy step by step. Just after the prayer [at the offertory] you are exhorted to 'Lift up your hearts.' This is proper for members of the Body of Christ. Now if you have been made members of Christ, where is your head? There must be a head to govern the body. Do you remember what you said in the Creed? 'The third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of the Father.' It follows that our head is in heaven, so when you are told to, 'Lift up your hearts', you reply, 'We lift them up unto the Lord.' Then, so that you will not imagine that you can lift up your hearts by your own strength, your own merits and efforts (because such a thing is the gift of God), the bishop (or the priest who celebrates) says 'Let us give thanks unto our Lord God.' That is because we have lifted up our hearts. We give thanks for unless He were to grant this, our hearts would still be on earth. Then you bear witness saying, 'It is meet and right so to do,' for we should thank Him, for He has made it possible for us to lift up our hearts to our Head.

After the consecration, God's own sacrifice of which we too are part, for that is signified by the action of the Liturgy, we say the Lord's Prayer which you have recently learned. When this is finished: 'Peace be with you' is said and Christians greet one another with a holy kiss. The lips signify this sign of peace, therefore let it be the expression of the heart. When your lips touch the lips of your brother you ought not to have a heart that is drawing away from his. How great are the Sacraments!

Do you wish to know why they are commended? The Apostle Paul says: 'He who eats the Body of Christ or drinks the cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.' What is it to receive unworthily? It is receiving mockingly and contemptuously. Do not think of it as commonplace because you can see it. What you can see passes away, but what is signified invisibly does not pass away; it is permanent. It is taken, eaten and consumed. But is the Body of Christ consumed? Is the Church of Christ consumed? Are the mem-

bers of Christ consumed? No. Here on earth they are cleansed, in heaven they are crowned. For this reason the thing which is signified remains eternally although it appears to pass away. Therefore when you come to receive, have unity in your heart and have them lifted up to God. Do not have your hope set on earth, but in heaven. Have your faith firm in God and acceptable to Him. What you do not see here you must believe in and then you will see in heaven where you will rejoice for ever.

(Free translation by a member of O.H.C.)  
(Migne, *Patrologia Latina*, XXXVIII, 1099-1101.)



ST. GEORGE AND THE DRAGON

By Raphael

(Courtesy of the National Gallery of Art, Washington, D. C.)

(Mellon Collection)



## Book Reviews

GEORGE S. DUNCAN, *Jesus, Son of Man*. (New York: The Macmillan Company, 1949). pp. xvi + 290. Cloth. \$3.50.

The Author of this work is the principal of St. Mary's College, in the University of St. Andrew's, Scotland. The book is an attempt to reconstruct the life of our Lord. Accordingly there are two problems: (1) to present "... a true picture of the life, teaching and influence of Jesus of Nazareth..."; (2) to explain "... the rise and early development of the Christian Church, and the place accorded to Jesus, apparently from the beginning, in the Church's faith and worship." (p. 3.) This calls for a radical departure from the old historical critical methods of nineteenth century rationalism on the one hand, and Barthianism and form criticism on the other. Indeed this is walking the razor's edge.

The balance between "futurist" and "realized" eschatology is sound; the estimate of the historicity of the Fourth Gospel is that of more recent scholarship and the use of many of the "hard sayings" is contrary to the sentimentalism of the liberal school. (pp. 214-215).

As against this we are forced to say that the book is weak on the bodily Resurrection, Ascension and the Descent of the Spirit. There is a constant refrain about "spiritual prophet," (p. 185); "purely spiritual," (p. 172); "spiritual character," (p. 181); "most truly spiritual sense," (p. 191); "spiritual fellowship," (p. 232). These references seem to indicate that there is a conflict between the visible and invisible, rather than between the redeemed and the sinful. Such an antagonism between these elements reflects a Platonist rather than a Jewish foundation to New Testament theology. This is misleading and alien to the whole theology of redemption by means of the Incarnation.

There remains, however, the great test by which the success or failure of the work is determined: *i. e.*, the proof that our Lord considered Himself in the role of the Son of Man and not as the Messiah, that being attributed to Him by a theologically minded Church at a later date. Separate passages

are analysed with care and the case is stated as proven. But can we be that sure? It seems to the reviewer that the cumulative evidence in favor of our Lord's recognition of the Messianic role is too great to be overcome this way and that a clear distinction between "Messiah" and "Son of Man" cannot be legitimately argued from the evidence. The Jews did not possess the type of theological mind which distinguishes sharply between categories. The very effort to prove his main point drives the author over to the old rational position of liberalism: point (2) as stated above is overcome by point (1). The two may be distinct, but they are *not* separable.

It seems that a careful use of Hoskyn's and Davey's *The Riddle of the New Testament* would have saved the author from this pitfall, but strangely enough neither this work nor *The Fourth Gospel* by the same authors is mentioned.

There is unfortunate footnote confusion on pages 20 to 22.

—J. G.

EDNA EASTWOOD, *Saints Courageous*. (New York: Morehouse - Gorham Company, 1948). pp. 189. Cloth. \$2.75.

This is an attractive collection of stories about the saints, illustrated at the head of each biography by an emblem of the saint. The narrative is conversational and simple. Among those told about are: Sts. Alban, George, Martin, Nicholas, Agnes, Cecilia, Helena and our Lady. This is a good introduction to the lives of the Church's heroes for boys and girls.

—J. G.

JAMES W. KENNEDY, *Venture of Faith*, (New York: Morehouse-Gorham Co., 1948.) pp. 121. Paper. \$1.00.

This is an eye-witness account of the first Assembly of the World Council of Churches held in Amsterdam from August 22nd to September 4th, 1948, by a priest of the Episcopal Church. There is a foreword by Henry Smith Leiper, Associate General Secretary of that organization. The book is written in a light, rather casual style, but reports the activities well for those who want a general account of the events.

—J. G.

J. W. C. WAND, *The Church, Its Nature, Structure, and Function*, (New York: Morehouse-Gorham Co., 1948.) pp. viii + 127. Cloth. \$2.15.

Coming up on the train the other evening from New York to West Park I read this book in a little over an hour. That shows how short it is. But don't let its brevity fool you. There is meat here—plenty of good, solid food for mind and soul. Do "read, mark, learn, and inwardly digest" what the Bishop of London has to say about the Body of Christ: His Church. The contents are the Frederick Denison Maurice Lectures delivered last year in his see city by the present Diocesan on the foundation named for and in the spirit of the great English theologian Maurice, whose pupil—in thought if not actuality—Dr. Wand claims to be. As a result of this type of delivery, the small volume presents profound ideas in lively, succinct fashion. My own principal regret is that much of the material is so compact that one wishes constantly that fuller explanations of positions taken might be possible, or arresting passing remarks expanded.

To those in the least familiar with the leading contemporary Anglican scholarship especially of men like Dix and Hebert, the Bishop does not present much new matter. He follows their lead on the whole, though not hesitating to adopt a different outlook in two or three places. Yet thousands of intelligently interested Church-people might be induced to absorb a short readable book like this who would not or could not take the time for deeper and more technical scholarly works. Further, since one of the most significant movements in Protestant theological thought during the last decade is a growing appreciation of and emphasis upon the Church, we may hope earnestly that Nonconformists abroad and denominations at home will take advantage of this Wand book, and make use of its presentation of many vistas opening to deeper insights of all that God intends His Church to be.

Nature, structure, function—these are the keywords provided as indices to what the Church is in background, foreground, and

activity. Taking the time-worn "four notes of Unity, Sanctity, Catholicity, and Apostolicity the author develops them as basic in the histories of both Testaments, as living marks of a living Body centering in Christ, and as a continuing organization springing out of organic relationship to our Lord and His Twelve. That is its essential nature. From past to present, identity is maintained by the structure it assumed in the Apostles' time. So the second chapter of lecture concerns itself with the Church's threefold Ministry constituting the skeleton around which the flesh of the Mystical Body has been built up. Then, thirdly, what the Church should do in the world, in other words the method of its functioning is dealt with. It is to reveal Jesus to mankind in all times and places, and redeem man by Word and Sacraments. It should make greater and greater impact upon society. And it must prepare the way for the coming of Christ's Kingdom in every area of human life.

—A. A. P.

SAM NADER (ed.), *Sermons for the New Age*, (New York: Morehouse-Gorham Co. 1948) pp. xi + 209. Cloth. \$3.00.

This is an uneven collection of Protestant sermons. Some of the selections are good and some are very poor indeed. Two sermons do not mention the name of God, although one of these does by inference. If this is an indication of the theology of the American pulpit, it shows that we are far behind the maturity of continental preaching. There are two sermons which do show that a healthy change is coming. Sermons nine and thirteen are the best of the lot. The former is a good example of Protestant orthodoxy at its very best.

—J. G.

WALLACE EDMONDS CONKLING, *Worship and Life*, (New York: Morehouse-Gorham Co., 1948.) pp. 109. Cloth. \$1.50.

In this little book the Bishop of Chicago makes a contribution to the growing collection of literature on the general theme of Liturgy and Life; the Work of Prayer and our work in the world. To quote, "In the Eucharist we see the pattern for life and in the Eucharist we find the power to live



... " The chapter on Intercession is particularly good. Intercession is not "just saying a few prayers;" in it, we identify ourselves with the eucharistic action of our Lord and share in His redemptive work even now. It is *work*. It is the all-important work of the Church. There must be a rather large number of Churchmen, and others, who still wonder why the Holy Eucharist is so vitally important in parish worship. This book should help them to a better understanding.

—A. D.

MR HERBERT GRIERSON, (ed.) *And the Third Day . . .* (New York: The Macmillan Company, 1948.) pp. xxviii + 297. Cloth. \$3.50.

This is a beautiful book in every way. The printing is large and clear, and spacing is wide; the illustrations include some of the masterpieces of Duccio, Fra Angelico, Velasquez, Blake and others. The text includes Old Testament prophecy concerning the Passion and the Lucan and Johannine accounts of the Passion and Resurrection. Other writings are included to illustrate these truths as they have come into Christian thinking. Dante, Lancelot Andrews, John Donne, Milton, Jeremy Taylor, Samuel Johnson, J. H. Newman, Laurenceousman and many others are represented by selections. This would make a lovely Easter gift.

—J. G.

C. ALLISON PEERS, *Behind That Wall*, (New York: Morehouse-Gorham Co., 1948.) pp. 181. Cloth. \$2.50.

The author of this work is well known for his exhaustive studies on St. Theresa of Avila and St. John of the Cross. This is a series of essays by way of introduction to some of the classics of the interior life. Nearly all were given in the form of addresses for England or the Latin-American service of the S. B. C. As such they are easier reading than his larger works. He gives introductions to such works as: St. Augustine's *City of God*; St. Bernard's *The Book of the Love of God*; *The Imitation of Christ*; St. Ignatius'

*Spiritual Exercises*; St. Theresa's *The Interior Castle*; St. John of the Cross' *Songs of the Souls*; Jeremy Taylor's *Holy Living*; and others. This is an excellent small introduction to the great classics of the spiritual life.

—J. G.



SAINT MARK  
(April 25)

### Requiescat In Pace

Father Erskine Wright died on Friday morning, February 18, at St. Andrew's School. He had been forced to retire last September because of the serious illness which eventually brought about his death.

For his funeral, held in St. Andrew's Chapel at ten o'clock on Monday morning, February 21, people gathered from as far as Chattanooga to pay honor to his memory and to pray for his soul. Father James Flye read the Prayer Book Burial Office. The Rt. Reverend Robert E. Campbell, Superior, O.H.C., was the Celebrant at the Requiem Mass. Interment followed in our cemetery just behind St. Michael's Monastery.

Father Wright was born in Philadelphia, Pa., in 1872. An honor student at the University of Pennsylvania, he was graduated with Phi Beta Kappa in 1893. He received his Bachelor of Divinity degree in 1896 from General Theological Seminary, where he was a classmate of Father Hughson, O.H.C. He was ordained to the Sacred Diaconate in 1896, and was advanced to the Sacred Priesthood by Bishop Whitaker in 1897. He married Mrs. Laura Agee, a widow with two children by a former marriage.

After serving on the staff of St. Clement's Church, Philadelphia, from 1896-99, Father Wright became Rector of Christ Church, Danville, Pa., where he remained until 1904. In 1906 he went to St. Andrew's School with Father Hughson, O.H.C., the newly appointed Prior. He spent many years there under several priors as bursar and business manager of the School. In 1925 Father Wright and his family went to Rockland, Maine, where they purchased a home and resided until 1938. During his residence there Father Wright assisted with the work in St. Peter's Parish. In 1938 he returned to St. Andrew's; and in the words of Bishop Campbell, for many years Prior and co-worker with him: "Father Wright was deeply loved by all who knew him. Always loyal, helpful, sane, his assistance and ready co-operation at St. Andrew's have been simply invaluable. R.I.P."

Father Wright is survived by his widow,

Mrs. Laura Wright; two step-children Rufus Agee and Emma (Mrs. Donald) Ling; and two sisters.



### Notes

Father Superior preached and confirmed at St. James' Church, Fordham, New York; St. George's Church and the Church of the Good Shepherd, Newburgh; the Church of the Ascension, West Park; St. Stephen's Church and the Church of the Transfiguration, New York City.

Father Kroll conducted a quiet day at Our Christ Church, Shrewsbury, New Jersey.

Father Harrison conducted a retreat for the Sisters of St. Mary at Peekskill, New York.

Father Whittemore gave an address at the Masters School, Dobbs Ferry, New York; conducted a mission at All Saints' Cathedral, Milwaukee, Wisconsin, and gave an address at St. Peter's, Peekskill, New York.

Father Parker preached at the noonday services at Christ Church and on Wednesday evening at St. Saviour's Church, Raleigh, North Carolina, and conducted a mission at the Church of the Ascension, Cranston, Rhode Island.

Father Packard preached at St. Andrew's Church, Poughkeepsie, New York; preached and showed the Liberian Films at Trinity Church, Astoria, Long Island, New York.

Brother Herbert assisted Father Spence in a mission given at St. Luke's Church, Salisbury, North Carolina.

Father Adams assisted with the mission at All Saints' Cathedral, Milwaukee, Wisconsin, and conducted a mission at St. Matthew's Church, Worcester, Massachusetts.

Father Hawkins conducted a mission at Trinity Church, Haverhill, Massachusetts.



## Intercessions

*lease join us in praying for:—*

Father Superior singing the Mass and blessing the Holy Oils at St. Luke's Chapel, Trinity Parish, New York City, April 14; reaching the Three Hours at Mt. Calvary Church, Baltimore, Maryland, April 15; holding an ordination at the Church of the Holy Communion, Patterson, New Jersey, April 23, and beginning his visitation to Mt. Calvary Monastery, Santa Barbara, April 26.

Father Kroll preaching at Hackley School, Yarrtown, New York, May 8.

Father Harrison preaching the Three Hours at All Saints' Church, Dorchester, Massachusetts, April 15.

Father Whittall's work at Sing Sing Prison.

Father Whittemore leaving by air for Africa, April 10.

Father Parker preaching the Three Hours at St. Peter's Church, Niagara Falls, New York, April 15.

Father Packard preaching the Three Hours at Holy Cross Monastery, April 15; preaching and showing the Liberian Film at St. Peter's Church, Springfield, Massachusetts, April 24.

Father Gunn preaching during Holy Week and taking the Three Hours at Trinity Church, Portsmouth, Virginia, April 11-15.

Father Hawkins preaching at St. James the Less Church, Philadelphia, Pennsylvania, April 3; conducting the Oblates' retreat at Holy Cross Monastery April 25-28.



## Contributors

Mrs. Isabel S. Daney is a communicant

of Ascension and Holy Trinity Church, Pueblo, Colorado.

The Reverend Frederick W. Kates is the rector of Christ Church, Oswego, New York.



ST. GEORGE AND THE DRAGON

## Santa Barbara Rises

"Seven *tablespoonsful* of baking powder? Isn't that a good deal?" "That's what the recipe calls for. See? 'One cup of flour, three and one-half tbsps. of baking powder . . .,' and I'm doubling all the quantities." "But isn't it 'tsp's'? That stands for *teaspoonful*: so you now have just four times too much." "Well, anyhow, let's try it and see how it tastes." So we tried it—just one mouthful apiece—and we "saw." After that we added quantities of flour and milk and water, and still it rose like the cost of living. But the Bible says to let nothing be lost. So we manfully ate those cakes, for the next two meals. At breakfast the cook ate six. After breakfast he was seen to scan the directions on a bottle of medicine. It called for *teaspoonsful*.

# An Ordo of Worship and Intercession, Apr. - May 194

- 16 Easter Even Double I Cl V No Mass of the day at first Mass of Easter W gl pref of Easter—*For chumens and hearers*
- 17 Easter Day Double I Cl W gl seq cr pref of Easter until Ascension unless otherwise directed—*Thanksgiving for the Resurrection of Our Lord*
- 18 Easter Monday Double I Cl W gl seq cr—*For a love of the Holy Scriptures*
- 19 Easter Tuesday Double I Cl W gl seq cr—*For the Community of the Resurrection*
- 20 Within the Octave Semidouble W gl col 2) Easter seq cr—*For the Liberian Mission*
- 21 Within the Octave Semidouble W gl col 2) St Anselm BCD 3) Easter seq cr—*For the Seminarists Association*
- 22 Within the Octave Semidouble W Mass as on April 20—*For the suffering*
- 23 Within the Octave Semidouble W gl col 2) St George M 3) Easter seq cr—*For the Church of England*
- 24 Low Sunday (1st after Easter) Gr Double W gl col 2) St Mary 3) for the Church or Bishop cr—*For a in doubt and perplexity*
- 25 St Mark Ev Double II Cl R gl cr pref of Apostles Alleluia instead of Gradual in festal and votive Mass until Trinity—*For our native evangelists*
- 26 Tuesday W Mass of Easter 1 gl col 2) St Mary 3) for the Church or Bishop—*For the Faithful Departed*
- 27 Wednesday W Mass as on April 26—*For the Confraternity of the Christian Life*
- 28 Thursday W Mass as on April 26—*For the Confraternity of the Love of God*
- 29 Friday W Mass as on April 26—*For the Oblates of Mount Calvary*
- 30 St Catherine of Siena V Double W gl—*For the Priests Associate*
  
- May 1 St Philip and St James App Double II Cl R gl col 2) Easter II cr pref of Apostles LG Sunday—*For justice in labor relations*
- 2 St Athanasius BCD Double W gl cr—*For all seminaries*
- 3 Finding of the Holy Cross Double II Cl R gl cr pref of Passiontide—*For the Order of the Holy Cross*
- 4 St Monica W Double W gl—*For Mount Calvary, Santa Barbara*
- 5 Thursday W Mass of Easter II col 2) of St Mary 3) for the Church or Bishop—*For the Holy Cross Press*
- 6 St John before the Latin Gate Gr Double R gl cr pref of Apostles—*For the Society of St. John the Evangelist*
- 7 St Stanislaus BM Double R gl—*For the Polish National Church*
- 8 3rd Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*For all in civil authority*
- 9 St Gregory Nazianzen BCD Double W gl cr—*For the peace of the world*
- 10 St Antonius BC Double W gl—*For Christian reunion*
- 11 Wednesday W Mass of Easter III gl col 2) St Mary 3) for the Church or Bishop—*For the rural work of the Church*
- 12 St Pancras M Double R gl—*For Christian family life*
- 13 Friday W Mass as on May 11—*For the bishops*
- 14 St Pachomius Ab Double W gl—*For our novitiate*
- 15 4th Sunday after Easter Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr—*Thanksgiving for God's Providence*
- 16 Monday W Mass of Easter IV gl col 2) St Mary 3) for Church or Bishop—*For all shrines of Our Lady*

NOTE:—On the days indicated in italics ordinary requiem and votive Masses are permitted.



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## Press Notes

**NEW PUBLICATIONS**—The Press takes pleasure in announcing two small books, *I BELIEVE—SO WHAT? An Inquiry concerning the Faith of the Nicene Creed*, by the Rev'd Hewitt B. Vinnedge, Ph.D., Professor of Religious Education, Mississippi Southern College. Father Vinnedge was formerly a professor at Nashotah House and was for several years the Book Review Editor of the *Living Church*. While this book is from the pen of a recognized scholar, it is written in a charmingly simple style, and should appeal to laymen as well as to the clergy.

**OUR OFFERING**—*Some Notes on the Liturgy*, is by the Rev'd Loren Gavitt, an Oblate of Mount Calvary and Rector of Grace Church, Albany. Father Gavitt needs no introduction to readers of this Magazine. His “Three Catechisms” is used in parishes throughout the entire Church. This present book was published originally as a series of articles in *Tidings*, the weekly parish paper of Grace Church, and the demand for them was so heavy that The Press was only too glad to undertake publication in book form. The author is quite widely known as an authority on Liturgics.

As this is written (March 9th,) we are all very happy to know that Father Hughson expects to be discharged from St. Luke's Hospital tomorrow and will return to the Monastery.

We are holding a number of orders for **ATHLETES OF GOD**. These come from the *S.P.C.K., London*, and our order was placed last July. Unfortunately there has been a further delay in re-printing so we just cannot say when the books will reach us.

Requests for change of address for The Magazine must come to us *direct from the subscriber*, giving the old as well as the new address. These notices should reach the office at West Park, N. Y., about four weeks in advance of change being made and should be accompanied by Ten Cents.

To all subscribers and friends of The Press we wish a Blessed Easter.

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